

वीर सेवा मन्दिर
दिल्ली



क्रम मख्या

६५८२

काल न०

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स्वर्ण

Shree Vijaydharmaasuri Jain Granthmala 7.

SAYINGS
OF
VIJAYA DHARMA SURI

TRANSLATED
BY
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श्रीविजयवर्मसूक्ति



उदत्तं चन्द्रयास्त्राणां दत्ता चानायपामनाम् ।

चन्द्रवन्द्यं यमयन् ज्ञाना यमगौरिभूद गुणा ॥

- अनेकावता ।

We are much obliged to Sheth
Kanakmalji Chaudhari of Badnagar
(Malva) due to whose philanthropic
monetary help we are able to publish
this book

Publishers.

PREFACE.

The name of Vijaya Dharma Suri, the Learned Acharya, popular preacher, far-sighted reformer, and saintly monk, scarcely needs an introduction to the reader who has got some notions of Jain civilization. It is too well-known both in the East and in the West. This popularity Justifies the present collection of some of his sayings, which, in an English translation, is herewith put before the public.

The translation aims less at a philologically literal rendering

VI

of words, than at an accurate interpretation of ideas, which might enable even the average Non-Indian reader easily to follow. For this reason, terms like *karma*, *dharma*, *samsara*, etc., could not be retained, but had to be rendered in such paraphrases as the context demanded.

The idea of the collection goes back to a suggestion of the Reverend Acharya Vijayendra Suri, successor and disciple of late Vijaya Dharma Suri, and defender of his heritage. The sayings have been selected by Reverend Muni Vidyavijaya, from the following of Shree Vijaya dharma Suri's works (all of

VII

which appeared in the Shree
Yashovijaya Jain Granthamala
Bhavnagar)

Nos 1 to 22 from Dharmade-
shanā.

Nos. 23 to 53 from Dharma-
Pravachana.

Nos 54 to 61 from Jain-Shi-
kshā Digdarshana,

Nos 62 to 72 from Ahimsā-
Digdarshana.

Nos. 73 to 96 from Brahmach-
arya Digdarshana.

Nos 97 to 103 from Ātmo-
nnatī-Digdarshana

Nos 104 to 108 from Purushā-
rtha-Digdarshana.

VIII

On the 7th September 1930, eight years will have elapsed since the Acharya's demise. May this booklet form one of the various manifestations of attachment which, as every year on that day, are sure to be called forth at that opportunity, by his numerous devotees and friends.

SHIVPURI, }
11th July 1930 } THE TRANSLATOR.

श्री विजयधर्मसूरि जैन ग्रंथमालाकी
पुस्तकें ।

- १ विजयधर्मसूरि-स्वर्गवास पछी
(गुजराती) २-८-०
- २ धर्म वियोगमाला
(संस्कृत काव्य) ०-२-०
- ३ प्रमाणनयतत्त्वालोक
(संस्कृत न्यायग्रंथ) ०-१४-०
- ४ प्रमाणनयतत्त्वालो-
ककी ऐतिहासिक
प्रस्तावना (संस्कृत,
कलकत्ताके प्रश्नोत्तर) } ०-३-०
- ५ श्रावकाचार (हिन्दी) ०-४-०
- ६ विजयधर्मसूरिके
वचनकुसुम (हिन्दी) ०-४-०

- ७ विजयधर्मसूरिनां वचन
कुसुमो (गुजराती) ०-४-०
- ८ सेइंग्ज ऑफ विजयध-
र्मसूरि (अंग्रेजी) ०-४-०
- ९ जयन्त प्रबन्ध (गुजराती
अनुवादयुक्त, संस्कृत) ०-२-०
- १० आबू (गुजराती-ऐति-
हासिक ग्रंथ-६० चित्रों
के साथ)

प्राप्तिस्थान

दीपचंद बांठिया

मंत्री, श्रीविजयधर्मसूरि जैन ग्रंथमाला
छोटा सराफा, उज्जैन (मालवा)

1.

Advice given by people whom Passion governs, is always marred by selfish regards. The advice of the Passionless alone can guide thee towards thy very welfare.

2.

If the quarrels of this world have filled thee with disgust, and the terrors of death with apprehension, beware, O man ! from reposing thyself in the shadow of sensual pleasure ! Keep aloof from it ! Keep far aloof !

3.

Carelessness is a mortal enemy of man: hovering over his head, he lures him away from his duty, to hurl him down from his spiritual heights.

4.

The mental peace, which we have acquired by turning away from the world, can so quickly be destroyed by wrath. How unwise is it to store up such a treasure under endless troubles, to see it destroyed in a moment !

5.

Man ought to be like a lion, not like a dog: the dog rushes towards the instrument (*viz.*, the clog in the assailant's hand), the lion, however, faces the essential cause (*viz.*, the assailant himself).

6.

Be thankful to him
who blames thee, if thou
art guilty of the fault: for
he has reminded thee of
thy imperfection ! Pity
him, if thou art guiltless:
for the poor wretch has
burdened his soul with the
sin of slandering.

7.

Not by beauty is the aim of Religion attained, but by the body: many, though void of beauty, have reached highest spiritual stages merely by means of the body.

8.

Mildness is an excellent remedy against Pride, Arrogance and Conceit.

9.

If thou wishest to behold the Three Jewels "Knowledge", "Belief" and "Ethical Conduct", thou must light torches like "Discretion", "Modesty", "Equanimity", and "Compassion" in thy heart.

10.

What graces the lay-
man, disgraces the monk.

11.

“One word, and one weight,” this is the source of all prosperity for the tradesman.

12.

A man, who has escaped from the claws of the terrible demon "Illusion," is, in truth, a genuine jewel, a genuine king, a genuine object of worship.

13.

Remember that the
latent consequences of thy
actions do not temper justice
with mercy !

14.

As the dark planet
Rahu has got the power of
eclipsing the bright moon,
just so hypocrisy can de-
prive piety of all its bri-
lliancy and power.

15.

Around "Desire," all the vices seem to flock together. If Desire is absent, man is virtuous

16.

An iron chain can be broken by physical strength, but the chain " Infatuation " cannot be shattered, except with the help of the tool " Aversion from the world ".

17.

The circuit of all the mundane existences we have to undergo, is nothing but the result of the efficacy of our former actions. Where the latter are absent, the other is non-existent too.

18.

Happiness followed by pain, is pain, and not happiness, and pain followed by happiness is happiness, and not pain.

19.

When Right Philosophical Knowledge reveals the vulnerable points of Delusion, the true hero, who endeavours for his welfare, begins to display his strength.

Not he is a real Pandit, who after studying his books engages in sophistry, nor he who instructs others without acting accordingly himself. but a true Pandit possesses knowledge, and also acts according to it.

21.

Spiritual happiness is a wish-tree as it were, whose blossoms are those supernatural powers called " Labdhi ", which form, as it were, the wealth of the Inner Self

22.

If thou hast contracted a habit of, or predilection for, slandering, slander thy own self: then there will be a chance of something good coming out therefrom.

23.

Forgiveness is an ornament of the followers of Vira. Where Forgiveness is absent, and Wrath dominates, there the great Goddess Non-Injury will never come to dwell.

24.

Slandering pulls our
own pure actions down to
the level of the impure
ones of others.

25.

Piety is nothing but
good acting, and impiety
nothing but evil acting.

26.

Obstinacy excludes
piety.

27.

With the increase of tranquillity, sensuality fades away, justice and morals rule, and love towards all creatures becomes manifest this is called piety.

Religious actions done without devotion are as useless as termitaries, which, though rising in the shape of spires, still are never called spires nor hills.

29.

Neither the destruction of our enemies, nor the increase of our fortune, nor the attainment of renown ought to be the motive of our devotions, but Salvation only and alone.

30.

Worship is nothing but
that feeling of reverence
with which we regard a
statue or a picture, a book
or a person.

31.

No object is in itself endowed with the quality of being dear or hateful. Our own disposition for loving or hating makes one object dear to us and another hateful. This is why one and the same object so often appears dear to us and hateful to someone else.

32.

Harness thy mind to the chariot called "Aversion from the World", take up the arms "Discretion", "Modesty" and the like, and open the fight against "Wrath", and other internal enemies !

33.

In his silken quilts, a Universal Emperor, lord of all luxury and enjoyments, cannot find that exquisite happiness which the Monk, who, lean and emaciated as he is himself, has emaciated his love and hatred too, experiences on his bed of straw.

34.

Religious actions are fertile only if combined with knowledge, and religious knowledge is fertile only if combined with actions.

35.

If we cannot grasp the truth, it is because a layer of prejudice covers our Inner Self. Therefore it is necessary first of all to do away with prejudice.

36.

He who subdues desire
is a true ascetic, a true sage
and, though living in the
world, still aloof from it in
every respect.

37.

Unless coupled with
Forbearance, all the remaining virtues are as useless as zeroes isolated from the other figures.

38.

Only he who renounces
gold and women renounces
truly, and only he is worthy
of reverence.

39.

A person over whom Illusion has got power, be his outer position ever so high, can never reach the shore of this ocean of births and re-births.

40.

A nation, a family, or
a community in which good-
will is absent, can never be
successful.

41.

Every work should be done in conformity with matter, place, time and disposition. He who ignores these four—be he a scholar, a physician, or a preacher,—gets needs into trouble.

An army or a community, into which licentiousness has found its way, or which has got no leader, or many leaders, can never hope to be successful.

43.

A family, community,
or nation in which intoler-
ance has found a home-
stead, gets rotten in all its
parts.

The habit of exposing others' faults not only adds to our own faults, but also helps to create bad prospects for our own after-lives.

45.

He who cannot see
others' merits without de-
basing them, will never
gain renown.

46.

It is one of the chief
commandments of Lord
Vira to save other lives even
at the cost of our own.

47.

The suppression of such customs as are stain on religion, is religious duty, and helps to establish religion itself so much the firmer.

48.

Religiousness is that attitude or activity by which thinking and feeling are being purified.

49.

It is a good thing not to be proud of our caste, lineage, strength, beauty, austerity, wealth, wisdom, or gain, but our mental purity, and our religious activity too ought not to be capable of making us conceited.

50.

An Aryan is he who
remains aloof from all
objectionable actions.

51.

Indulging in sensual enjoyment makes a soul fall from its spiritual heights. It is like lying down on a couch made of untwisted threads, which nobody could do without falling to the ground.

Birth as a human being
is like a wish-tree, which
one must not allow to with-
er from the brine of sen-
suality and passion.

53.

On being united with the desirable, thou shalt not exult, and on being separated from it, thou shalt not grieve Nor shalt thou grieve on being united with the undesirable, nor exult on being separated from it.

54.

The happiness and pain which the soul has to experience, are imparted by fate alone, and fate is nothing but the consequence of our good or evil deeds.

55.

Meditating on the Dispassionate makes the soul approach the ideal state of dispassionateness, and meditating on the Impassioned makes it impassioned.

56.

not only destroying
another's body is injury,
but injury comprises the
causing of any pain to
another creature in inimical
intention.

57.

The more good deeds
a living being does, the
higher is the form of existence it will acquire.

58.

Breath is matter. Still
its destruction causes pain
to the immaterial soul This
is why killing is counted as
injury.

59.

You may cut his head .
still a brave man will not
give up his valour.

A monk who refrains from imparting religious instruction is like a stray leaf both are floating towards their destination, without being able to make others float to theirs.

61.

There will be births and re-births as long as the efficacy of our actions will not be exhausted. At the disappearance of the latter, *the former too will cease.*

62.

What were we to understand by irreligiousness, if the aim of religion could be reached by injuring others, lying, stealing and the like !

63.

Remember that the consequences of serving others open bright, and those of causing pain to others, sad prospects for your after-lives.

64.

To say that Religion can
be served by injury, is just
as preposterous as it would
be to assert that a snake
drops nectar from its jaws

65.

In a heart in which the Goddess Non-Injury has taken her domicile, the whole host of virtues, such as chastity, unselfishness, contentment, liberality, meditation, austerity and prayer soon manifest themselves.

Knowledge, meditation, the morning and evening devotions and other religious actions are necessary to form a fence, as it were, around the useful garden "Non-injury, " in order to protect it duly.

67.

The root of piety is compassion. Where there is injury, there cannot be compassion, and thus, there cannot be piety either.

68.

To commit injury and
afterwards atone for it, is
just like soiling one's feet
with mud and then wash-
ing them.

69.

No object is so dear to a creature as its life. Thus there can be no greater sin than to take it away, in order to fatten one's own body by that of the poor killed thing.

Bear in mind that in
feeling happiness and pain,
another's self is just like
thy own therefore love
others even as thou lovest
thyself.

71.

In this world, which
is so full of fears, only
he can live fearlessly,
who practises compassion
towards all creatures.

No reasoning can justify the cruelty which man displays when destroying the whole existence of another creature for the sake of a momentary gratification of his desires.

73.

The faculty of doing
important work grows in
the measure in which one
preserves one's chastity.

74.

The preservation of virility in its intactness means self-preservation.

75.

When protecting our virility, we protect, as it were, a popular and just king: for virility is the ruler of the body.

After squeezing the juice out of sugar-cane, nothing remains but dry fibres. Just so the consumption of your virility leaves your body worthless—an empty case as it were.

True monks are those who, living on alms, wander about on earth for their own and others' benefit.

78.

The monk, who lives in constant celibacy, never ought to face such circumstances nor to engage in such practices, as offer opportunities of violating his chastity.

79.

People living in complete celibacy ought to keep aloof from all talk concerning the other sex, which is so capable of increasing sensual desire.

80.

Food which serves to increase erotic desire ought to be strictly avoided by people observing celibacy.

81.

He who eats little verily eats much.

82.

The pulling out of the hair, severe penances, exposing one's body to the five fires, and thousands of other severe ascetical practices are useless, where chastity is destroyed.

83.

He who transgresses
his limits has to pass his
whole life in constant fear,
sorrow and uneasiness.

As the firmness of a house depends on the firmness of the foundation, Just so the firmness of thy life depends on the absolute preservation of thy virility.

The destruction of chastity in childhood and early youth is not only the breach of a natural law, but it is fighting against Nature itself

86.

As rotten seeds can
never yield a good crop,
just so immature virility
cannot produce valuable
progeny.

87.

Bear in mind that erotic scenes and words, seen and heard in early childhood, infect the mind of the child with the poison of sensuality.

88.

He whom a very wicked and ruinous vice has once subdued, must surely perish before long

He who, transgressing the limits drawn in the Sacred Writings, indulges in sexual enjoyment in a way discordant with Ethics, does not accomplish one of the aims of human life, but commits a crime.

The hope of fully gratifying sensual desire by indulging in it for a time, is vain : has one ever calmed down fire by feeding it with melted butter ?

91.

Old age can indeed be a treasury of wisdom and an embodiment of empirical knowledge, provided it has been preceded by a period of strictly observed sexual abstinence.

92.

The procreation of too numerous progeny contributes to the material pauperization of a country.

93.

The chief reasons of the increase of the number of widows are childmarriages and marriages of old men. By abolishing these two evils, the problem, whether widows should be allowed to re-marry or not, could be easily solved.

Modesty, Discretion,
Contentment and all other
virtues take their perma-
nent seat in the heart of
such men or women as have
preserved their chastity in
full.

95.

The highest and the very ideal one of all the virtues in woman is conjugal fidelity.

The pleasure, which man derives from indulging in sexual enjoyment, resembles that of a dog who, gnawing at a fleshless bone, is gratified by the taste of his own blood that streams forth from his teeth.

97.

Reaching the summit
of genuine happiness is true-
est self-perfection.

98.

Good conduct and good thought are the best expedients to annihilate evil actions.

He who remains unshakable as Mount Meru in spite of all hardships, pure as a conch-shell in spite of all impurity round about, and brave and patient in spite of all pain, is indeed the ideal of a man.

The three genuine spiritual Jewels "Knowledge", "Faith" and "good Conduct" relieve the misery under which the soul has been suffering since eternity so that it can never again find a foothold there.

101.

As the ocean is the support of all jewels, and the earth the support of all beings, just so Right Faith is the support of all virtues.

102.

A soul can reach perfection only after the dirt consisting in the latent efficacy of its former deeds has disappeared from it.

103.

Knowledge without Faith and Good Conduct is useless : it cannot lead to the accomplishment of any object whatsoever.

104.

How can a man lead
others to spiritual welfare,
as long as he is affected by
worldly interests himself?

If instruction from the lips of the worthiest of ascetics cannot influence a hardened, arid heart, the fault does not lie with the preceptor, nor with the instruction, but solely with the unfortunate disposition of the soul in question.

In the hand of the pious, wealth serves as an expedient for securing spiritual welfare by selfless deeds, whereas in the hand of sensually disposed, it becomes an expedient for securing sensual pleasures.

With a person, in whom the latent efficacy of former good deeds is still operative, wealth becomes dependent on virtue, and spontaneously hastens to join it.

108.

Let there be diversity
in this world, but let there
be no enmity ! Let there
be competition, but let
there be no jealousy !

वीर सेवा मन्दिर

पुस्तकालय

काल नं० २२०.५ KRA

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Sarging of Vijaya Dharma

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